WELLESLEY COLLEGE NEWS

WELLESLEY, MASS., MAY 22, 1913.

VOL. XXI No. 30

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The Wellesley College News

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VOL. XXI. WELLESLEY, MAY 22, 1913. No. 30

DR. ZUEBLIN'S LECTURE.

On the evening of May 12, Professor Charles Zueblin lectured in College Hall Chapel on "Democratic Culture." As we are able to print an abstract of this most interesting talk, we will refrain from the regulation "write up" and allow it to speak for itself. We would first, however, like to express our deep appreciation both to Dr. Zueblin and the Social Study Circle, through whose kind offices we were able to hear him.

Abstract of "Democratic Culture."

"Culture is the habit of a mind instinct with purpose, cognizant of a tendency and connection in human achievement, able and industrious in discerning the great from the trivial," says Bosanquet. It is not accumulation of knowledge, the piling up of facts; it is something that, acquired, becomes a habit. Some of our most distinguished authorities say that we must not read a book until it is five or ten years old, as by that time the bad books will have been sifted out. Where are we going to get our standard of judgment if we do not ourselves know enough to tell whether a book is good or bad?

What are some of the indications of the tendency and connection in human achievement—the political movement, the labor movement, and the woman movement? Th se are the three great movements which are shaping society to-day. The "Labor movement"—what is that? The clash when capital and labor are in conflict is not meant, but the great evolution of industry which is absolutely forcing intelligent workingmen into organization for industrial and political accomplishment. It is true that the very best element among the workingmen belongs to these organizations, but does not control or participate in their government; in exactly the same way the corresponding element has not participated in the municipal government. But more and more the pressure of the factory system will compel these people to come together, if they do not get what they are demanding from their own activities, and through that unfortunate fighting that is going on today. When they find that the Supreme Court turns down their most precious principles, then they are going into unions—you cannot stop it, though you may delay it. If one does not get that from the newspapers, one should read the calm, dispassionate literature on the subject, in order that one's culture may not content itself with the struggles which Joseph had in Egypt, or with other ancient labor conflicts, but come into contact with the social problems of to-day.

There is also a political movement. How long will it take the politicians and the rank and file to understand that there has been going on, regardless of parties and constitutions, some kind of thing that has actually brought together the great leaders of their respective parties, so that these are indistinguishable? There is a movement to give the people representation; not to give them the semblance of representation, such as they have in the House of Representatives and the Senate, but to give them direct representation.

Then there is the woman movement. When we begin to recognize the significance, not only of woman's industrial and educational and political activities, but of the indispensable element of woman's economic independence, we cannot any longer deny the vision of sex equality, even though we indefinitely delay its accomplishment.

Do we not squander our American intellectual life on trifles? Why not distinguish between the great and the trivial? And what is great? Three things so great that no man or woman of culture can afford to be ignorant of them, are evolution, the higher criticism of the Bible, and socialism. As for evolution, it is the greatest contribution of nineteenth century thought to the welfare of the world—idea of development, of growth; we interpret everything by it to-day, literature, science, art, even religion.

The same thing applies to the higher criticism of the Bible. The best thought and the best talent have gone into the study of the Bible in the last half of the nineteenth century. From all points of view scholars have approached the problem of the original and meaning and relationship of these great documents. It may mean that our religions faith has all the props knocked from under it, or it may be that there are laid there sounder foundations than were ever dreamed of; it is our business to know.

So it is with socialism. There are people of intellectual interest who will say, what do we care about the discomfited masses of Europe, or the malcontents of America; they do not affect us in any way. It might be well, then, to be impressed with the quantitative side of the question. Socialism commands more voters than any other party in Germany, and could control the Reichstadt, probably, if it were not discriminated against. It has a million adherents in France. There are many in other countries. The fact remains, no party in the world has so many adherents as socialism. The

only rival organization is the Roman Catholic Church.

Every dictionary has a definition of socialism; the newspapers almost every day contain some mention of it; and yet people pleasantly fold their arms and say they are indifferent. It is either the most hopeful thing on the horizon, or the most destructive of all we hold dear. It surely is important that we should know. You need not become socialists, or evolutionists, or higher critics, but it is an evidence of a lack of culture to be indifferent to these subjects. Culture is not cultivated in the margin of life—it is life. But culture, this habit of mind, is not attained without leisure. Shall we then have a parasitic leisure class, or leisure for all, that all may have democratic culture?

PHI BETA KAPPA BANQUET.

At the business meeting of the Phi Beta Kappa Society on May 2, the following students were received into membership: 1913, Annie E. Bailey, Esther Balderston, Florence Brotherton, Marian Bradley, Mary Burd, Marion Corliss, Doris Fenton, Louise Garst, Julia Holder, Mildred Holmes, Elizabeth Hirsh, Artus James, Laura Kolk, Bertha Merrill, Florence Moore, Gertrude Schauffler, Olive Terrill, Susan Wilbur, Alice Wormwood; 1914, Lilian Baker, Charlotte Conover, Alice Mulligan, Marjorie Peck, Marguerite Stitt.

The society adjourned to the Wellesley Inn, for its annual banquet. The toasts following the dinner were of such general interest that an attempt is made here to report them, very briefly, to the College. The theme of the evening was, "The Duty of the Scholar to Himself and to the Community." Miss Conant, the first speaker, said in part: "The scholar's first duty is to himself. The command: 'Make ready' should precede the word 'Fire!' otherwise the gun may go off half-cocked. But are we not now in danger of scattering our mental energies over the thousand and one subjects that so easily beset us? My plea is for the principles that underlie the old custom of 'silent time'—for the intellectual sanctuary of life where the power of thought may live and grow. And the scholar's duty to the community he can best fulfil by practising the virtue of intellectual magnanimity."

Miss Youngman spoke of the pressure constantly brought to bear upon the scholar to ally himself with practical affairs, and the temptation to merge scholarly impulses in considerations of expediency or immediate utility. This temptation, ensnaring young students, leads them to minimize the need of long-sustained, careful preparation. But the student who devotes the greater part of her time to acquiring ideas is better qualified to do effective work later on than the student who has a strong sense of social obligation housed in an empty head.

Mary Burd's speech, the next, is by special request reported separately and more fully. Miss Shackford, who followed, spoke of the scholar's danger of being either too aggressive in the community or not aggressive enough, and pointed out the very practical matters, in each college graduate's home town, in which she may well take an active interest; the choice of public-school teachers and of text-books, the introduction of public readings of the great classics, and of public lectures on legal and civic matters; the arousing of public sentiment against the cheap and offensive tone of certain newspapers.

Miss Vivian spoke of the scholar's work as related to the future, and pointed out his need of the very broadest culture, yet of courage to be himself in his choice and method of work. She closed by suggesting some of the large questions now assailing the scholar, such as that of the right attitude towards the beliefs, the crude sciences, of the past.

Other speeches, well worth recording were it possible, were made impromptu by Louise Jenison, Mr. Brainerd, Marguerite Stitt and Professor Bates.

J. B.

THE DUTY OF THE SCHOLAR TO HIMSELF AND THE COMMUNITY.

One is bound to approach this subject most humbly from an undergraduate point of view. To none of us, let us say, does the appellation of "scholar" belongas yet. Some of us may never claim the title, although many of us may attainr the scholarly attitude. Yet, inasmuch as scholars, unlike geniuses. are made and not born, there is no one of us who may not consider herself as a scholar in the making.

What, then, is our relacion as scholars in the making, to our community, in other words to Wellesley College, as a type of a liberal American college? The question is most interesting, considered near the close of a year marked by a spirit of unrest, of dissatisfaction with the regulation of our academic and social interests. The source of this unrest lies far deeper that the over-crowding of the social schedule; it goes back to the motive of all our living here.

One is forced to ask at this point what is the motive of our living, in this, supposedly, community of letters? Is it that passion for perfection in every line of endeavor and for truth in its entirety which are the traditional marks of the scholar in all ages? We recognize at once that such are not the dominant motives at least. The dominant motive is a something less tangible, more boisterous, a something

(Continued on page 4)

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LEISURE.

The very word leisure has a foreign sound in the spring when lessons, sports and outside activities crowd each other for elbow room. One event pursues another, and none of them are things we would miss. Spring is our best season for happenings as well as our busiest. Don't we always promise the most new and homesick Freshman, "You'll love it in the spring?"

Yet as we pass rapidly from one event to the next, we become dimly conscious of a fatigue, a sort of unbidden guest who comes to spoil our banquet. Something in us cries out for a leisure that the busy college life does not seem to offer. But we soon realize that there is no life which of itself offers leisure. There is, of course, the life of idleness, but leisure is not idleness. It is not a doing nothing, but a learning to do something, and after that something else, with deliberation, and with a poise which does not let any event get the better of us.

Perhaps leisure is, like culture, a "habit of mind," a feeling within ourselves that outer disturbances cannot overcome. If it is, then surely the busiest time cannot be devoid of leisure. And perhaps leisure is also found, to go back to Bosanquet's phrasing, by "discerning the great from the trivial." This matter of discernment, of getting a right perspective, makes all the difference in the world in the way we plan our time and how we do things. If it is proverbially true that the busiest people are never in a hurry, may it not also be possible that people with comparatively "small jobs" make the biggest fuss about them?

If we are as busy as busy can be, that is the best time to cultivate leisure as a "habit of mind." We need it far more now than we will later on when we can be idle. Let the spring bring one interest after another, and let us have leisure enough to keep our enthusiasm for them all. Then, even if they crowd each other for room, they will be sociable about it.

WHOSE PERSONALITY?

Have you seen the Cubist art? If so you have at least noticed those pictures composed of a large number of odd-shaped patches, each patch a different color, and no two patches seeming to belong together. Did it ever occur to you how apt the typical college personality is to be somewhat on the same order?

It seems sometimes as if each one of us were trying to discover how many traits and tricks of manner she could adapt as her own from other people. One person has a peculiar way of walking, why not walk that way, too? Another has a remarkably pungent and forceful vocabulary,—why not cultivate it? One girl has an open and cordial manner that wins her a way everywhere, another has a taste for reading all the new books of good standing,—why not put a dab of each trait onto our own character, and see how it will work?

Now the result cannot exactly be likened to a cubist picture. It is truly a composite of heterogeneous patches. But the whole is so carefully managed that the result is one of polish and complacency which would pass muster with most of us as a fairly good personality.

Yet why patches? If you have any real material on which to fix patches why cover it up? It might look fairly well if allowed to appear as it really is. Of course if you haven't any foundation upon which to arrange the patches, you won't fall into the errors we complain of, but you may be in a worse state.

It would therefore behoove you to acquire some foundation material, and proceed as suggested. In all cases, have the courage and perspicacity to be yourself.

(Continued from page 2)

THE DUTY OF THE SCHOLAR TO HIMSELF AND THE COMMUNITY.

which finds its nearest expression in such terms as "college loyalty," "public-spirited service," etc. It has a perilously familiar association with an oft-remarked air of patronage on our part to the "academic," that entirely worthy activity!

We pride ourselves that our "loyalty" does not end in mere boisterous harangue, but finds its highest expression in a fulfillment of the college motto. Certainly we realize the compelling force for genuine service; the idea of ministry has been in the lives of many who, before college days, were at least unconscious of motives altruistic. At the same time we deplore the exquisitely literal interpretation which results in a mere mad whirl of "doing things for others" with a neglect of the conservation of the finer faculties requisite for true scholarship. One wonders if the average "public-spirited" individual does not lay herself open to every indiscriminate demand for service, without considering her prime duty to herself as a scholar in the making. One is grateful for outer lives that seem to be in perfect harmony with their environment, but questions if this harmony be stable or sure when built upon an inner life often inconsistent, desultory, inadequate to meet the growing spiritual and mental needs of the one who aims to "serve." Is there not a possibility of developing a social conscience, in a limited sense, ahead of an individual conscience? Else how explain the working beyond one's normal powers, and the readiness to slight one's "academic" at any time for an outside call to service?

Not that outside "calls to service" are beyond the province of the "scholar in the making." Only let us be sincere enough to ask ourselves sharply whether the desire to serve springs from within, from an inner life so well and carefully fed that it seeks an outlet spontaneously, or from the merely human desire to be "with the crowd," or, more basely, for social rewards or recognition.

In the community in which the latter motives are apt to predominate, several unfortunate states of affairs are liable to arise. One of them is the possibility of numbers of girls of brilliant calibre graduating each year who, having dissipated their energies in dozens of active directions, carry away with them little of the accuracy of touch and fineness of vision which distinguish the scholar. On the other hand there may be an equally lamentable group of those of scholarly tendencies, who in the face of the exceptionally brilliant girl who can combine a scholarly life with the fulfillment of all active demands, and the public sentiment which does not favor so much the spirit of service as its active manifestation, withdraw into their academic life in a spirit of bitter isolation, conscious of being deprived of even the tinier opportunities for service, and being stigmatized as "grinds," "non-communistic members of the community," etc. Is there not something short-sighted in a community which insists on being served immediately and indiscriminately, regardless of human strength or future possibilities?

Let us then, as we consider how we may use our opportunities for scholarship in the highest sense, challenge the common acceptance and use of the terms in our college parlance, which became, for many, a subtle sort of persecution, the well-known attributes of "public service," "grind," the "all-round girl," etc. Let us refuse to be catalogued, except justly, and then, not to be ashamed of our index number! It may be impossible for us to attain the mature point of view which seems, unanimously, to insist that the greatest need of the American college for liberal education is a greater zest for scholarship. But we can all of us challenge our common motives and their expression, can use our imaginations to sufficient degree to predict the possible service to the wider community, in the guiding or molding of future thought, founded on an indefatigable devotion to academic details on the part of one we may glibly characterize at present as a "unsocial being." Such an atmosphere of tolerance and intelligent criticism of existing sentiments will not be easy to encourage. The immediate fruits of popularity, official and social recognition, seem too sweet for all of us.

But, as Dr. Meiklejohn so ably phrased it in the earlier part of our college term, the truly intellectual life is, after all, one of strife, rather than easy or

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seemingly generous acquiescence to the dominant mood. With the dawning of a higher, not a more limited "social consciousness," may there come a real love of the mental game, in which strife and forfeits are inevitable, since "all progress comes but by contention."

MARY I. BURD, 1913.

VILLAGE SENIORS.

The Village Seniors for the year 1913-14, have been appointed by the Student Government Executive Board. They are Frances Bogert, Pauline Curran, Esther Hawley, Louise Russell, Katharine Williamson, Elizabeth McConaughy, Katharine Shuman, Helen Husted and Beatrice Henly.

SOCIETY ELECTIONS.

SOCIETY ALPHA KAPPA CHI.

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STEP-SONG COMPETITION.

On Tuesday evening, May 13, the annual step-song competition took place among the four classes. For the first time in three years good weather permitted the holding of the competition on the steps of the chapel.

All sang unusually well, each class distinguishing itself by certain qualities. The Freshmen showed splendid training and spirit, the Sophomores sang with good tone and voice quality and were enthusiastically applauded for their original song, the Juniors produced a clever song and sang all of their music with good spirit and tone, while the Seniors excelled them all in clean and precise technique and delicacy of touch.

The prizes were awarded by Dr. Davidson of Harvard, who decided that the laurels for the competition song should be awarded to the Freshmen, while those for skill in singing should go to the Seniors who had worked so well in response to Mary Colt's splendid leading. The music for the Freshman song was written by Hazel Watts and Eleanor Tyler, and the words by Marion Warner.

COLLEGE CALENDAR.

Friday, May 23, Mrs. Cook will give a reception at Wood Cottage.

Saturday, May 24, The Barn, 7.30 P.M., Barn Play.

Sunday, May 25, Houghton Memorial Chapel, 11 A.M. Preacher, Dr. Alexander Mann of Trinity Church, Boston.

7.00 P.M., Musical Vespers.

Monday, May 26, evening, Spanish Club and Debating Club.

Wednesday, May 28, Crew competition, 4.15.

CIRCULO CASTELLANO.

The Circulo Castellano held its final meeting on Monday evening, May 12, at Agora. Margaret Pitkin was unanimously elected president for the ensuing year.

After the election of the president, Miss Bushee gave the club a very interesting talk on her research work in Spanish literature, last summer. She spoke of similar work as being interesting and worth while to pursue as an avocation after graduation from college. It is interesting to know that Miss Bushee was able to trace out the three original copies of a work by Mateo Aleman, who lived in the seventeenth century. She found this book to be in the John Carter Brown library in Providence. Although this book is known in South America and Mexico, it seems that it has hitherto been unknown in Europe and the United States.

TO ART STUDENTS.

The Board of the COLLEGE NEWS offers a prize of five dollars ($5) for the best cover design for the NEWS submitted on or before September 1. Designs should be sent to Lucile Woodling, 302 Prospect street, Cranford, N. J.

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They make us work so hard—
How happy I'd be without!
Look at my schedule card,—
What is it all about?

What is it all about?
Always something new!
How happy I'd be without
So many things to do!

UPON JULIA'S CLOTHES.

Whenso in serge my Julia goes,
Then, then, methinks, how plainly shows
Each new contraction of her clothes!

Next, when I note her gait and see
To take a step she is not free,
O, how it entertaineth me!

(With apologies to Mr. Robert Herrick.)

"P. OF F." FREE PRESS.

I am one of those persons who always mistake the whistle of peanut roasters for the divine trillings of canary birds. I do not consider myself unfortunate by reason of this propensity; on the contrary, I believe it to be a highly enviable possession, which enables me to enjoy twice as many canary songs as ordinary people do. Getting rid of one's harmless illusions is a preposterously ignorant proceeding. Why should we restrict our minds from pleasant voyages over the blue waters of faraway conservatory roofs; why insist that the bank of the lake on a misty day is not the edge of an abyss, the farthest confine of the world? Such faculties should be developed, not impeded. A convenient exercise for this purpose, one which has been of great use to me, consists in looking at one of the familiar and exasperating cube patterns for oil-cloth and making oneself imagine the cubes first as if seen above, then as if below the eye. By continued practice in this and other like exercises, the student may attain to such heights of illusion-building power that he may (with eyes closed) compare the Barn proscenium arch to the stucco glories of a Natick moving-picture theater. Such an accomplishment (to which the author modestly confesses) justifies all the time and thought spent in the acquisition of an art which can so materially add to the beauty and suggestiveness of our surroundings.

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CHRISTIAN ASSOCIATION.

Dr. Raymond Calkins spoke at the meeting of the Christian Association, held in College Hall Chapel, on Wednesday evening, May 14, on the subject: "What of Miracles?" Dr. Calkins limited his discussion to the miracles of the gospels, since the belief in those of the Old Testament and of the Book of Acts is concerned only with a belief in their historical accuracy.

Dr. Calkins first discussed the question of whether it is possible to believe in the divinity of Christ without believing in miracles. Jesus himself pointed away from his miracles in telling of his divinity, and it is evident that the Christian edifice rests on deeper foundations. Dr. Calkins' definition of a miracle is an event which is caused or produced by a law, which up until now is beyond our knowledge. There are two great laws: those of beings and those of things. The person who says the miracles of the New Testament are impossible says he knows how far human power can control these laws. He may say, however, that he believes in the miracles, but the laws which control them are beyond his knowledge. The phenomena of the transcendent personality of Jesus is unique, and it is hardly likely that this unique personality would produce effects similar to those produced by other personalities. In fact the gospel story would be more incredible without the miracles than with them. From the point of view of the definition, nine-tenths of the miracles have ceased to be so. The laws by which they can be solved are beginning to emerge. The new methods of curing disease by the influence of personality have been proved to some degree successful, and with a personality like the transcendent being of Jesus the greatest changes might be produced.

Dr. Calkins then spoke briefly of the miracle of the Resurrection. He said that belief in the resurrection of the spirit of Jesus is all that is essential, and that belief in the actual bodily resurrection is entirely optional. The essential question is of the soul of Christ, not of his body.

COLLEGE SETTLEMENTS.

The annual meeting of the College Settlements Association was held in the New York College Settlement, 95 Rivington street, on May 3, 1913. There were present the heads of the four College Settlements, (New York, Boston, Philadelphia and Baltimore), representatives from nearly all the College Chapters in the East and other members of committees; so the meeting was a large and very inspiring one. The report and discussion of finances was followed by the report of the head workers; and the contrast between the two reports—that of the money spent and that of the work accomplished with it, seemed absurdly incongruous. If you are looking for an investment where money will go farther and bring in truer and more substantial value than any other, pay your College Settlement dues, and then go down to some settlement—see the people of the district and what kind of work is being done for them—and then read in the reports how much of that work has been accomplished, how many nurses, clinics, clubs, classes and entertainments are supported.

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CHEERING.

Is it an unbreakable precedent that class cheers should be repeated three times for each object cheered? We rush up to Center after chapel with four or five persons or events to do honor to, and a scant five minutes to accomplish it in. The first class to cheer consumes at least three minutes with the dozen or more rounds of "hoorah's" necessary for thorough recognition of the honored ones. The rest, for fear of being cut short, raise their voices to a pitch and velocity more suggestive of barking than of cheering. Why can't our cheers be given singly, with a name after each, instead of in groups? It would save time in Center, give every class a chance, and heighten the general enthusiasm by preventing tediousness.

SONG COMPETITION.

We pride ourselves upon our Faculty in Wellesley. We boast of their fairmindedness and the interest they take in our affairs. But when we need a judge for Song Competition we deliberately turn our backs upon them, and invite a gentleman from Cambridge. This, of, course provides for complete impartiality, but also for complete ignorance of all our standards and traditions. A Wellesley Song Competition is something so entirely personal that no outsider is competent to judge it. It is not a mere matter of seeing the points to local hits. The judge must be able to see our point of view intelligently and sympathetically. He must judge the present competition in the light of the past. We have many Faculty here, even omitting the members of the Music Department, who have already done much for Song Competition and who are more than able to understand and appreciate our attempts and to judge them impartially.

M. M. K. 1915.

SUMMER CAMP FOR COLLEGE GIRLS.

Miss E. T. Burr, of Columbia University, New York, has sent to the Athletic Association, a booklet describing a summer camp at Dublin, New Hampshire. The camp affords life in the open, Dublin being the highest village in New Hampshire; the scenery is Scottish, a mingling of highlands and lochs. Tutoring and music, art, nature study and biology is given, and in August, four miles from camp, the MacDowell Musical Festival may be witnessed by the camp members. The terms are one hundred dollars for nine weeks, from June 26 to August 27. For a fuller description of the camp, see the booklet which is posted on the Athletic Association bulletin board.

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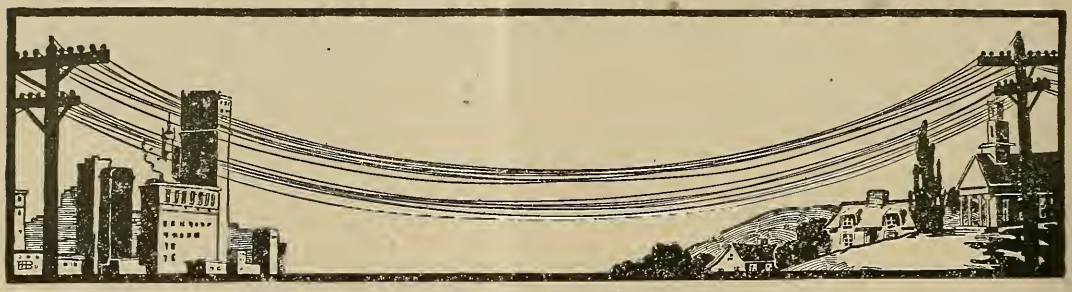

ALUMNÆ DEPARTMENT.

CAMPUS NOTES.

The following statement is made in order to correct some misapprehension which has arisen in connection with Professor Whiting's article in the January magazine. Professor Whiting, who for ten years has been both Professor of Physics and Director of the Whitin Observatory, has this year given up the Department of Physics into other hands, in order that she may devote her undivided energies to developing the work in astronomy.

An address delivered by Professor Muller at the annual meeting of the New Hampshire State Teachers' Association and entitled "German at Wellesley College" has been published in pamphlet form. This can be obtained at the College bookstore or at the office of the German Department.

At the Socialistic rally in Boston, held in Tremont Temple on May first, and presided over by the socialist, Mayor Lunn of Schenectady, N. Y., Professor Ellen Hayes was one of the chief speakers of the evening.

Miss Balch informs us that so far from having been made President of the Equal Suffrage Association for Good Government, as stated in our last issue, she has merely been continued as one of a rather long list of vice-presidents of that organization.

The College received a prospectus of the second educational tour of France under the general supervision of Columbia University and of the Office National des Universites et Ecoles Francaises a la Sorbonne. In the various cities to be visited, archeologists, artists, and professors, volunteering their services as guides, will point out and explain the places of interest. Paris will be the last place visited before sailing, and there the Comite France-Amerique will take particular care of the travelers.

For further information apply to Alexandre Bruno, Director of the Tour, Maison Francaise, Columbia University, New York City.

SUMMER SCHOOL AT MADRID.

The second session of the Summer School at Madrid is just announced. The term runs from the 25th of June to the 5th of August and the tuition fee of fifty pesetas is to be paid upon matriculation. As last summer, the course is under direction of Professor Menendez Pidal and the lecturers include the leading authorities in Spanish language, art, literature and history. Don Ramon Maria Tenreiro will give five lectures on the contemporary Spanish novel; Don Manual B. Cossio, six lectures on the history of Spanish art; Don Rafael Altamira, one lecture on Spanish colonization; Don Jacinto Benavente, the popular playwright, has promised one lecture on the Spanish theatre in the seventeenth century. Twenty-five lectures on Spanish grammar, historically considered, are offered by Menendez Pidal, Garcia de Diego, Federico de Onis and Americo Castro. Excursions are to be organized, not only to the museums of Madrid and the other centres of artistic and scientific activity in that city, but to Toledo, Segovia, Avila, Aranjuez and La Granja. Men students may find lodging in the Residencia de Estudiantes, where the lectures are held. Women students may be accommodated in the comfortable residence hall of the International Institute for Girls, which stands just across the Calle Fortuny. Program and specific information may be had at the Boston office of the International Institute, 603 Pierce Building, any week-day morning.

THE WELLESLEY CLUBS.

The annual meeting of the Boston Wellesley College Club will be held at the Hotel Vendome, Boston, on Saturday afternoon, May 24, at three o'clock. Miss Ruth Goodwin, 1898, visiting councillor, will give a report of her visits to other Wellesley Clubs throughout the country. All former stu-

dents to the College, whether members of the club or not, are cordially invited to attend this meeting.

PHILADELPHIA.

The annual luncheon of the Wellesley Club of Philadelphia was held at the Bartram on Saturday, March the 29th. This year's attendance was exceptional, and Miss Tufts, our guest of honor, was heartily welcomed by seventy-nine "Wellesley daughters," representing classes from '80 to 1916. Our toastmistress, Miss Jennie Beale, introduced the following speakers:

Mrs. Conrad Jones, '89—The history of the Philadelphia Club.

Miss Emma Salome, '12—The Wellesley girl of to-day.

Miss Dorothy Mills, '09—The Wellesley girl of yesterday.

NEWS NOTES.

An exhibit of work done by the architects who have entered the competition for the Wellesley Student Alumnæ Building is now being held under the auspices of the Architectural Society of Boston. The competition is not one in which the competing architects submit their designs for the building in question, but is being managed on a more economical and it is hoped an equally satisfactory basis. The competing architects have submitted photographs and drawings of work they have completed in the past, as far as possible of the nature of the proposed building, and from this exhibit the committee in charge, which includes the President of the College, Miss Pendleton, and Mrs. Alice Upton Pearmain, President of the Wellesley College Alumnæ Association, will select the work which seems to them the most worthy example and proof of the architect's past achievement. On this basis the successful architect will be chosen by this committee, and will then submit to the committee drawings and designs for the new building. It is to cost in the vicinity of $150,000, and will be erected upon a site selected on the College campus by the committee and the trustees of the College.

'79—Mrs. Gertrude Chandler Wyckoff, our first College missionary, has recently returned to this country with her husband for a year's leave of absence. Mrs. Wyckoff's daughter, Charlotte, is a member of the Class of 1915 at Wellesley and has recently been elected as one of the literary editors of the COLLEGE NEWS.

'89-'91—Mary B. Pratt, Special, gave courses in kindergarten pedagogy at the summer session of the State Normal School, Bowling Green, Kentucky, this summer.

'93—Nancy Flagg, formerly of '93, has just returned from Europe. Miss Flagg has traveled much in the interests of the unique gift shop and tea room, known as the Barnacle, at Annisquam, Massachusetts. Last year she spent in Spain, Italy, Switzerland, Dalmatia, Montenegro, and Tangiers, Africa. This year she had hoped to reach the east coast of Africa.

'95—Alice Windsor Hunt has been greatly instrumental in getting through the Rhode Island Legislature a bill for the regulation of working hours for working women. This bill which, after much and long endeavor on the part of its promoters has just been passed, provides for a fifty-four hour law like the Massachusetts state law.

'96—Abbie Page has lately accepted a position in Providence, Rhode Island, where she has charge of an employment bureau under the auspices of the Social Welfare Workers of the city.

'97—Florence S. M. Crofut has been a delegate from the Hartford chapter of the D. A. R. to the National Congress of the D. A. R. held recently in Washington, D. C.

1904—Emily Sophie Brown is to spend the spring and summer in Europe.

1904—Mary L. Nye is teaching in a private school in Spokane, Washington.

1907—Mr. and Mrs. Albert P. Miller (Helena McCrum, 1907) expect to study at the University of Wisconsin this summer.

1907. Louise Marion Bosworth passed last fall in Italy, and the winter at Davos, Switzerland. From Switzerland she went to London in order to study the charity organization there.

1907-1908—Lena R. Porter, who has been assistant bacteriologist in the Connecticut State Laboratories for the past year, expects to return for another year. She has charge of the analysis of milk.

1907—Mrs. Roger C. Tredwell (Winifred Reed) is at present living in Dresden, where Mr. Tredwell has charge of the Dresden Consulate during the absence of the Consul-general.

1909—Leslie Connor is teaching drawing and English in Constantinople College, Constantinople, Turkey.

1909—Ethelyn M. Pattee is teaching in the Wakefield, Massachusetts, High School.

1909—Adelaide Haley is the teacher of English and science in the Salem High School, Salem, Massachusetts.

1909—Agnes Rothery and her mother sailed for Europe in February. Mrs. Rothery has returned, but Miss Rothery remains until the summer. The department of the Boston Herald over which she presides has changed its title from Agnes Edwards' Morning Talks to Agnes Edwards' Diary of Travel. She has written some interesting letters from Tunis, Algiers, Carthage (reprinted in the May

Magazine Number of COLLEGE NEWS) Biskra, Taormina, Sicily, etc.

1911—Mary W. Sawyer is teaching in the Reading High School, Reading, Massachusetts.

1911—Mary Welles, a pupil of David Mannes and a teacher in the Music School Settlement, New York City, announced the opening of a studio on April 24th, 1913, at the State Normal School, Fredonia, New York.

NOTICE.

Anyone interested in the following is asked to apply to Miss Caswell, 130 College Hall, quoting the number prefixed in each case:

240. Teacher in Sewing and Dressmaking in Missionary School in the South.

241. Head of Domestic Science Department in Co-educational School in New Hampshire.

243. Teacher of Domestic Science and Art in Public Schools in town in New York.

244. Bursar in a State University in New England.

245. Secretary for a professor of history in a university in Middle West. Must be stenographer with special historical or bibliographical interests.

246. Secretary for Social Club for business girls, in Pennsylvania. Must be able to teach some classes in gymnastics, cooking, etc., and organize the work.

247. Secretary for dean of a woman's college. College graduate, with stenographic training and some experience.

248. Director of Boarding Department of Y. W. C. A. in Middle West.

249. Domestic Science trained Housekeeper and Teacher of Domestic Science for private school in Massachusetts. D. S. Trained.

250. Housekeeper for small hospital in Boston. Domestic Science trained.

MARRIAGES

BREWER—BROWN. On April 3, 1913, at Montclair, New Jersey, Amy Marguerite Brown, 1909, to Frank Dodge Brewer.

FERNALD—BURLEIGH. On April 2, 1913, at Tavares, Florida, Frances Russell Burleigh, 1912, to George Herbert Fernald, Jr., Harvard, 1903, Harvard Law, 1905. At home, 95 Harvard Avenue, Allston, Massa- chusetts.

SICHEL—WINDRAM. Muriel Edna Windram, 1900-1902, to Harold Mark Sichel. At home, 130 West Thirty-fourth Street, New York City.

PEPPER—BARBOUR. On April 5, 1913, at Newton Centre, Massachusetts, Esther Harrod Barbour, 1907, to Benjamin Ware Pepper. At home, after May 15, 26 Camden Road, Auburndale, Massachusetts.

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